

**Caste and Political life of Dalit Leader: Upendra Nath Barman in  
Contemporary Bengal 1898-1988**

**Mampi Barman<sup>1</sup>**

**<sup>1</sup>Research scholar  
Department of history  
University of North Bengal  
Darjeeling, West Bengal, India  
Email: [bmampi02@gmail.com](mailto:bmampi02@gmail.com)**

---

***Abstract:** The Rajbanshi community had organized a movement Rajbanshi Kshatriya Movement for rejuvenating the Kshatriyahood among the Rajbanshi under the leadership of Thakur Panchanan Barma and his disciplines Upendra Nath Barman. The Rajbanshi's were identified by the British Government as "Koch" revolt against their being considered a tribe or low caste by the census, and under the leadership Haramohan Khajanshi, Harikishore Barma and Thakur Panchanan Barma and Upendrea Nath Barman organized Kshatriyanization movement and claimed Kshatriyahood for themselves. It tries to take in to study the intricate issues of caste and social problems of the region. Caste is a social institution which has its origin in ancient Indian history and in due course of time the institution has become a complex issue. He also proved himself in the national level politician which rising from a regional socio-economical background Kshatiyaistation movement was platforms take the Rajbanshis in the national level. Upendra Nath Barman had joint in policies became a most prominent leader after the Thakur Panchanan Barma and tried to overall development of Rasbanshi community colonial and post colonial Bengal.*

***Keywords:** Caste, Dalit, Namasudra, Kshatiyaistation, Rajbanshi, National movement etc.*

---

**Date of Submission: 14-06-2023**

**Date of Acceptance: 20-06-23**

---

**Introduction**

Caste ideology became more diffusive during the colonial period. Its most distinctive feature was its insistence on the power of the pollution barrier, there is an emphasis on the impurity and degradation of so-called untouchables, and for those of 'clean' caste an ideal of strict exclusiveness

## **Caste and Political life of Dalit Leader: Upendra Nath Barman in Contemporary Bengal 1898-1988**

---

in relation to marriage, dress and diet <sup>1</sup> In the context the nationalist movement seem to have stay large Hindu high caste affair, lower caste identities and their permanent disjunction from that of nation, dominated as it was by the high caste Hindus. Their movement they aimed only at acquiring the symbol of high status. But their attention shifted to the more material sources of high status like education, employment and political power. <sup>2</sup>

### **The Background for Rise of Caste Leader**

Most of Indian political leaders came from different fields which might be for caste, territory, community any other issues in India. In such Bengal also emerged many leaders from various issues, caste, polices had a very important role in the politics of Bengal. So, northern part of Bengal as also played very significant role, where some movement like Namasudra movement of Jogendra Mandal, Rajbanshi Kshatriya movement of Panchanan Barma was headed by some eminent caste leaders. Upendra Nath Barman had played a very important role in this context of North Bengal, so, it is true that the caste movement occurred in some stage by distinguished leaders. The background of this movement was provided by the social, political and economic situation in the British rule; the British rule had created condition and progress in motion for the emergence of lower caste movement. <sup>3</sup>

Lower caste mobilization against upward caste hegemony demonstrate two major trends, either emulation of upper caste culture, i.e. Namasudra , or the rejection of the caste system. The Rajbanshi community had organized a movement Rajbanshi Kshatriya Movement for rejuvenating the Kshatriyahood among the Rajbanshisi under the leadership of Thakur Panchanan Barma and his disciplines Upendra Nath Barman. The Rajbanshi's were identified by the British Government as "Koch" revolt against their being considered a tribe or low caste by the census, and under the leadership Haramohan Khajanshi, Harikishore Barma and Thakur Panchanan Barma and Upendrea Nath Barman organized Kshatriyanization movement and claimed Kshatriyahood for themselves. <sup>4</sup>

British rule in the India had caste-based social system, high caste Hindus Brahmin was the absolute power of the society. Due to persecution of upper caste Hindus, various lower caste peoples were started the anti- caste movement different part of colonial India. This anti -caste movement has started the Southern part of India but later influenced by North India. This persecution of upper caste Hindus, the Rajbanshi community of Coochbehar had lost their own

## **Caste and Political life of Dalit Leader: Upendra Nath Barman in Contemporary Bengal 1898-1988**

---

culture, and tradition. Although, Coochbehar was royal territory, hence the influence of the reform movement on the freedom movement was much more less than of Calcutta. Most of people here depend on the agriculture, and backward, uneducated, due to lack of proper infrastructure the spread of education here is very late; Panchanan Barma had started the first reform movement in Coochbehar through social reform movement in the colonial times. Form of social organization began which later emerged a political origination and spread throughout North Bengal. Social and religious reform movement can be seen in the medieval period, Colonial period and modern period, it is seen that the Brahmins class in leading the way. But swami Vivekananda in Bengal and Sangkar Deb in Assam are Kayasthas, Panchanan Barma are kashtriya in Coochbehar, Brahmins Sree Harichand , Guruchand Tagore led the movement for Chandals to became Namasudras. In the 19<sup>th</sup> century, Dhaneswar Bhattacharya who took the initiative for upgrading the Rabhas had to face social Boycott by his well-to-do the Rajbanshi client (jojmans).<sup>5</sup> Similarity the Rajbanshi community were demanded the kashtriyazation from Bratya kshtriyas under the leadership Thakur Panchanan Barma for the making of the individual caste identity.

The Rajbanshi leaders they were realized that without a proper organization this kshatriyaization could not be carried further in North bengal. Panchanan Barma's under the leadership of the kshatriya Samiti was formed in 1910, may at Rangpur, with the main objective social and political mobilization among the Rajbanshi's . objectives of this movement were removed from the prejudices of the society, established association, social reform, spread modern education, construction of hostel for the village students whose from villages come to the city for the study, established of co-operative banks to protect formers from money lenders. The formation of the kshatriya Samiti was a new direction to the Rajbanshi Caste movement<sup>6</sup> So, beginning this movement was acquired symbols of high status. But their attention had shifted to the education, employment and political power. Rajbanshi community are backward, un cultured and even antyaj. <sup>7</sup>Rajbanshi , others lower caste and intermediary caste were to claim higher caste status. The local social situation of Rajbanshi community demanded kshatriya identity and attempt to make sure caste solidarity.

### **Upendra Nath Barman and Kshatriya Samity**

Panchanan Barma in political activity was exemplary in North Bengal and he become the father of Rjbanshi community but Upendra Nath Barman was compliment of Panchanan Barma. Political

## **Caste and Political life of Dalit Leader: Upendra Nath Barman in Contemporary Bengal 1898-1988**

---

life of Panchanan Barma would have been complete without Upendra Nath Barman. On the other hand, Upendra Nath Barman's political life began with the inspiration of Panchanan Barman . Panchanan Barma was first initiator of Upendra Nath Barman's political life . Although, Upendra Nath Barman's political life was started from race politics of Rajbanshi community movement under the larder of Panchanan Barma. Panchanan Barma's caste ideology or entice politics of Koch Rajbanshi movement, Upendra Nath Barman brings national politics to the national level. While studying Upendra Nath Barman at Victoria collage in Coochbehar, he came to know that Panchanan Barma will address a large Kshatriya gathering in the Rachngi region about two miles North of his father- in -low house. Upendra Nath Barman was present at this meeting and his first time acquaintance with Panchanan Barma. Panchanan Barma used to speak for about two hours and even during the speech he suddenly told - Upen tui ela kao,(now you say).<sup>8</sup> Upendra Nath Barman addressed the meeting for about half an hour. Here is the first introduction of Upendra Nath Barman with Panchanan Barman at the same time giving the first speech in the general meeting, Pachanan Barma was the first initiation Guru from then on Upendra Nath Barman gradually became involved in the work of the Kasthriya Samiti in undivided Bengal.

Upendra Nath Barma was joined Kshatriya Somiti while studying low in Kolkata. In this time about twelve hundreds Kshatriya solders from Goalpara Dinajpur, Jalpaiguri, Assam, Rangpur and various areas of undivided Bengal. Although different types of communities lived in North Bengal, but the Rajbanshi's only single largest community in North Bengal. Now a day Rajbanshi community became a global community. They also lived in Bangladesh, Nepal, Bhutan, and India.

The main purpose of the Kshatriya Rajbanshi community's leaders were alleged to the British government to prove the way for the development of education and political empowerment by drawing the attention of government later to get job opportunity in the Rajbanshi community. Although, the Rajbanshi community was cooperate with the British government. The Rajbanshi, Pundra, Namosudra community they were collaborated with the British government.<sup>9</sup> According to Upendra Nath Barman that the Kshatriya youth who used to come to Kalkata to enlist in army while I was study low in Kalkata. I fed them once in messbari on the order of Pachanon Barma and delivered them to the commandant's camp at noon. I would fill in the name presumably after the naming of the army Aras stopped; It was not possible to form a company called Kshatriya Somiti. In this work on opportunity to get closer to Panchanan Barma, and during the three years session of

## **Caste and Political life of Dalit Leader: Upendra Nath Barman in Contemporary Bengal 1898-1988**

---

the legislative Assembly I had the opportunity to learn about the Kshatriya movement from him and I got acquainted with his daily way of life.<sup>10</sup>

### **Political Life before Independence and Activity**

From the time he started practicing law in Jalpaiguri in 1925–1935, Jalpaiguri, Coochbehar, Goalpara, Kshatriya Somiti was at present in some camping or event and he used to fulfil most of the responsibilities as Kshatriya Somiti, he read the preserved documents of Kshatriya Somiti of Rongpur. He twice presided over the annual session of Kshatriya Somiti. In 1937, Jalpaiguri became elected member of the Jalpaiguri from the Siliguri constituency. For about six months, he visited the imperial library and read various books, documents, magazines about the Rajbanshi community and other western scholars' books and he wrote a book the Rajbanshi Kshatriya Jatir Itihas. This book is most valuable historical work for the socio-economic development also origin of the Rajbanshi community. Details discuss about religious themes, why different Rajbanshi community and other communities in North Bengal also undivided Bengal? It is a documentary historical book about the Rajbanshi community's.

In general Dalit refers to 'oppressed, exploited, oppressed and socially oppressed people who are placed at the foot of the caste system only for congenital reasons. Sometimes they were described as untouchables, introverts, scoundrels, Chandals and non-human beings engaged in 'Dalit practices'. Historians engaged in 'Dalit practice' try to collectively identify the Scheduled Castes, Scheduled Tribes or Backward classes of Indian society as Dalits. Believers and supporters of the Dalit movement in the 1960 and 1970 thought that the Dalit was a symbol of social change and revolution. Those had believed in humanism. At the same time, they are against those scriptures which promote division social and religious practices and social injustice in the society. That is, the Dalit is a symbol of protest against social injustice. They first applied the term Dalit to the Mahars (a sub-caste) of Maharashtra. Gradually the Dalit style has been extended to include all Scheduled Castes, Scheduled Tribes, other backward castes and other weaker sections of the society. Kancha Ilaiah writes emphatically: "The Dalitbahujans are the skilled producers - instrument maker creative builders of the material basis of the society. Conservation of their experience into the framework of knowledge can be a good alternative person of history- the

## **Caste and Political life of Dalit Leader: Upendra Nath Barman in Contemporary Bengal 1898-1988**

---

Dalitbahujan alternative. <sup>11</sup> The main objective of the Dalit movement in the colonial period was to establish social justice and social conditions by receiving favours from non-Dalit organizations. Search for liberation from oppression, exploitation and deprivation. To build an identity by withdrawing many divided and imposed contacts. Critically protest against the imparted knowledge of non-Dalits. So , it means Dalit an aggregate of Dalit ideologist , actions, assertions and demand for justice, struggle for existence and sharing equal location in the domain of knowledge. <sup>12</sup>

The Indian Constitutional Assembly assumed the responsibility of a citizen of India after India gained full independence from the British government on August 15, 1947. The purpose of this Constituent Assembly was to establish justice for the people of India by protecting the Freedom Fraternity and equality. Ambedkars role in drafting the constitution was very important. One of the important steps taken by the framers of the constitution was to end caste, caste discrimination and untouchables and establish equality and justice for all. The role of dynastic leader Upendra Nath Barmann was incomparable. In West Bengal, only Rajbangshi leader Upendra Nath Bavarman was present at the passing of the Indian Constitution. Although Dr. BR Ambedkar thought of untouchables being freed from of caste by converted to Buddhism, he finally realized that only by converting to Buddhism, caste would be less likely to end. In such a situation, he formed a committee in the Indian Parliament to draft the Untouchability Offence Bill. Upendra Nath Barmann, an MP from the Rajbangshi community of North Bengal (1952-1962) is the chairman of the committee. However, the bill became law in 1955.<sup>13</sup>

In the general election of the municipality in Jalpaiguri district in 1931. He was elected the municipal commission and vice chairman. The water tank was built with his written permission he launched a Drainage Scheme by water worker engineer in the entire town of Jalpaiguri costs about 1 lake rupees. And he tried to prove the way for contribution to the residents of Natunpara's peoples in Jalpaiguri for to pave the road but not getting help from this residents as a result, only a few drainage mature he paid special attention to improving the drainage system and drinking water supply in Jalpaiguri. <sup>14</sup>

In Indian Act of 1939 there is a new history of electoral politics in the British province of India. The Bengal provincial legislative assembly as in other provinces of British India, become important attended to National and regional political parties. Their own caste based social

## **Caste and Political life of Dalit Leader: Upendra Nath Barman in Contemporary Bengal 1898-1988**

---

organization and caste consciousness this national political party has the Congress Hindu Mahasabha National Party (MNP) also provide opportunities for various types of social organizations based on the caste. Lower sections of Bengal Hindu society develop their own social and political identity caste ideology and consequently moved to the political mainstream. In the late 19 and early 20th Century change in the opportunity structure had led to social mobility among the member of the lower caste. Founded the social organization for caste movement work was social upliftment of the various communities. The aspirations of the lower caste 'elites' Congress with the displeasure of their masses and they are connections refreshed on the skilful manipulation of the common caste identity. Such as, the coverage grew a powerful caste movement in the Bengal.<sup>15</sup>

The social transformation are difficult process in the colonial period it's also difficult to brief look at pre colonial society, significantly caste system had composed the ideal of social bring within the Hindus and as well as contradiction among the two separate confined on their several caste status. The Mongol cupboards referred to caste primary s occupational'Jahres 'Jatis'.<sup>16</sup> Jati was the highest quality social unit in medieval Bengal, the occupational group divided among the various group. The leaf of limitation had marked out by professional specialisation, culture differentiation and geographical location. The social unit also defined as a status group or entirety of individual who shared a particular set of norm of social and ritual behaviour and concerns of community identity and the membership dependent on birth<sup>17</sup>

All castes group link together in a complex economic system involved expense of good and service between client and patron .<sup>18</sup> Participation and success of Rajbanshi community of North Bengal in this election of created a new dimension Kendra Nath Singh, Pushpajit Barman and Nagendra Nath Roy and Indu Roy of Rajbanshi community contest for two split reserve for schedule caste in Rangpur inhabitant by Rajbanshi'. Among them kshtra Nath Singh , Pushpa Barma won the other hand Upendra Nath Barman won at Jalpaiguri Siliguri reserve centre Madhusudan Sarkar won in the Bagora and Pabna region.<sup>19</sup>

The general election was held in 1937 as the revised and autonomous provincial autonomy of the India was granted. He did not miss this opportunity to represent kashtriya Samiti in the field of Indian politics. In the beginning kashtriya Samiti did not start with political motive, letter on the kashtriya Samiti played a political role directly. This is started for Upendra Nath

## Caste and Political life of Dalit Leader: Upendra Nath Barman in Contemporary Bengal 1898-1988

---

Barman becomes the representative in the election of 1937. Kashtriya Samiti tries to implement the object of the association and the sometime tried to solve the problem of the common peoples in the Jalpaiguri as well as North Bengal. It was a testament to his historical foresight that supporting Gandhi's party policies would be Pave the way for a small race with various benefits such as high ranking job, educational facilities, schedule caste for the kashtriya community in the future. The fifteen members from the Indian Scheduled Caste Party ( I.S.C.P) set the separate block of the legislative assembly. The initiator in Upendra Nath Barman and the secretary was Jogendranath Mondal. Various problems of Rajbanshi communitys, and the cause of problems they were rise in parliament. He was the Minister of undivided Bengal from December 18, 1941 to December 31, 1943. Upendra Nath Barman Burman was part of the 9 members cabinet formed on 11 December by the Congress, led by Fazlul Haque Bose the national party including Shaymaprasad and the Independence Schedule Caste Party. But when the Fozlul Haque signed the resignation letter on 29 March 1943, the 16 month cabinet was dissolved.<sup>20</sup>

Prema Hari Barma was from the National Congress winning. They are six MLA like Upendra Nath Barman Pushpajit Berma, Prema Hori Berma, Shyama Prasad Burma, Tarini Barman and Nagen Roy. Upendra Nath Barman himself was a child of pigeons this election Combine the Upendra Nath Barman wrote a poem about the life of exploitation and misery of present family. The poem had a name Lagoler Dabi (The Demand of the plough ).

*Sbunbi ki bhai krishaker katha khuje dekh dekbi pati.*

*Duisanta koti taka bachare langoler keramoti.*

*Sara Banglai jata dhan kari hai prati batsare.*

*Nabbi bhag amari dei khali langoler jore.*

*Amra pusi zamindar , dei mabajanke sud.*

*parke khaoi ghe-bhat , ar nije kheyeye bachi khud.*

*Din rati bhor upasi thakia pete nidarun bhuk,*

*bamhate mora lagol chalaidan hate muchi chok.*

[What would you like to hear about the people, look at the record?

Two hundredcorps of rupees every year come from agriculture.



## **Caste and Political life of Dalit Leader: Upendra Nath Barman in Contemporary Bengal 1898-1988**

---

All wealth that is made in Bengal every year, ninety per cent of it comes from our ploughs.

We maintain zamindars, pay interest to the money lenders. We Feed others with ghee and rice, but we survive on broken rice.

Having no food in day or night and being hungry, we draw the ploughs with our left hands; With our right hands we wipe our tears." ]<sup>21</sup>

Our country is dependent on agriculture. The civilized people of our world survive by eating that. Our society is based on the production of farming. Two hundred core rupees a year is the miracle of the plough. About more 90 percent of the annual production of paddy in Bengal is due to ploughing. At the same time the zamindars and moneylenders maintained their existence with interest. It is clear that the zamindar, moneylenders used to impose extra interest on the farmers. Ghee rice is eaten by strangers but they cannot eat it themselves. They fast day and night and are hungry. They plough with one hand and wipe away tears with the other. There are no hard working people who build buildings but they cannot stay in those buildings. Many people their land to money lenders because of debt. If he was sick, he could not be treated. Farmers used to lived half-fed even though they used to plough all day to get food for others. Through this poem he has portrayed the difficult life of the common people of that time.<sup>22</sup>

The symbol of propaganda was the plough. As the Upendra Nath Barman belong to the peasant family. His father was a farmer from Mathabhanga sub-division of Gopalpur area in the Coochbehar district. In fact Upendra Nath Barman demanded the legislative protection of the interest of the farmers. when the revenue minister Bijoy Prasad Singh Roy try to collect more revenue in Kashmohol in the Northern part of Jalpaiguri district as the Dooars area, Upendra Nath Barman criticized the government policy according to Upendra Nath Barman. So, for as people in the Dooars and concerned they are not at all prosperous. Enhancement in rents has been in the Dooars not because blood has congested there but with a policy that no blood must be left out at a time when the agriculturist were smarting under the burden of economic depression and could not clear of their areas in it just for government to increase the value of the tenures.<sup>23</sup>

His views predominantly aimed to protect the interests of the farmers. Upendra Nath Barman meets with the Netaji Subhas Chandra Bose President of Indian National Congress and

## **Caste and Political life of Dalit Leader: Upendra Nath Barman in Contemporary Bengal 1898-1988**

---

Mahatma Gandhi's of houses in Sarat Chandra Basu in 1938. Gandhiji requested to Upendra Nath Barman for National support the Government as well as Indian National Congress (INC) of their caste leader and Rajbongshi community leaders. Gandhiji are known that the small organisation to take the advantage of the situation and strength themselves from the shadow of the Congress. Netaji Subhash Chandra Bose Mahatma Gandhi also assured that there would be benefit if there were under the umbrella of a big organization like a Congress to get schedule caste education and let's job and other opportunities. And lower caste politicians including Upendra Nath Barman, have chosen safe place, according to Upendra Nath Barman go wherein your Safety lies.<sup>24</sup> Therefore, Upendra Nath Barman also the other regional parties supported by the national parties of Congress. As a result on the April 1, 1938 Sarat Chandra Bose and JC Gupta had a lot of decisions about this political situation. Independence schedule caste party was formed with fifteen members under the leadership of Rajbongshi leader Upendra Nath Barman and Jogendranath Mondal the leader of Namosudra movement was secretary, then it took place a separate block in the parliament of independent schedule caste party.

In this situation the role of Independent Scheduled Caste parties (ICSP) of North Bengal is mostly important for the valuable situation of international political field. The schedule caste of Bengal becomes a political entity under the leadership of independent schedule caste party in Bengal legislative Assembly. He was a Minister in undivided Bengal from 1937 to 1947. He focused on the government the education of schedule caste peoples. He criticized the government politics on apian and ideological primary education according to it seems that discussion of free and compulsory primary education is going to be agitated over and over in this House and that without any it is the duty of House to see that the agriculture population of Bengal who are producing the present of the wealth of the province must be given there just due.<sup>25</sup> Fazlul Haque government was depends on the Muslim league for the survival. 1937, Fazlul Haque became a member of the Muslim League. At the same time it late important role raising the Pakistan war to two nation theory of 1940. In this time, his relationship with Fazlul Haque deteriorated. Fazlul Haque resigned and thinking of Bengal policy after that Upendra Nath Barman agreed to resign.

## **Caste and Political life of Dalit Leader: Upendra Nath Barman in Contemporary Bengal 1898-1988**

---

Even asked to Sri Nizamuddin to join the government when the new government was formed, but he did not attend. Upendra Nath Barman Saied that as soon as I handed over my resignation letter to Mr. Lat, he accepted it and said, "I will ask Sir Nazimuddin to take you in the new cabinet. Later - Sir Nazimuddin called me and asked me to join in the Cabinet. I am sorry to say that if the Nationalist Party does not join, I will nation the entire Communal Ministry. Later, however, five Hindus like Bardaprasad Pine etc. joined Nazimuddin Ministry but I did not go there anymore. <sup>26</sup> When the Quit Indian movement is going on the India under the leadership of Gandhi is then the Second World War going in the international politics arena. As a result, it was the difficult to do his job at this time. Upendra Nath Barman faithfully carried out the ministry of Fazlul Haque forest and excise department. Upendra Nath Barman was the forest ministry then if anyone wants to create of the forest centric industrial board with provided ownership, the government will provide all possible assistants this decision is passed. Upendra Nath Barman role as the Minister of excised was outstanding. Prior to licensing liquor and drug stores, drug excise department of Bengal comprise the statistics of the license of license shops.

### **Role of Upendra Nath Barman after Independence**

The second general election of the Provincial Autonomy Act was held in 1945. In the election, the members of the Kastriya Samiti nominated themselves become a party member by attending the parliament meeting in Rangpur, and Girija kanto Singh received nomination. Subsequently, Khogendra Nath Dasgupta and Sarat Chandra Bose requested Upendra Nath Barman to represent the National Congress on behalf of the Congress. Upendra Nath Barman countered that he had been nominated in the meeting of the Kastriya Somiti and now it was no longer possible for the Congress to be nominated. Within a few days, Indian independence act was passed and after being elected a member of the constituent assembly, Jalpaiguri zamindar Raja Prasanna Dev raikot was elected as the member of the constituent assembly of Delhi. He died of a sudden heart attack on December 1946. When he was leave in political situation. In this situation Upendra Nath Barman Burman was a member of the Assembly 1947.

The memory of Midnight on August 14/15, 1947 was the biggest. Member of the constituent gathered in Delhi to declare Indian independence. Upendra Nath Barman was present as the only representative of the province of Bengal. Commonwealth Parliament Conference, 1948.

## **Caste and Political life of Dalit Leader: Upendra Nath Barman in Contemporary Bengal 1898-1988**

---

He went to London as the representative of India. He spoke about the future of parliamentary rules in India. This is the background and context of the parliamentary system of government and democratic system of government. He point out that "the future of the parliamentary government, I beg to submit to this conference, can be judged from the facts that India, who is only a year ago obtained independence, has already daft a constitution of it's own, and it is a pleasure for me to announce that the form of government in India is exactly in line with the parliamentary system of government here. There can we know better proof that the system of government who is the British genius has evolved is going to be the popular system throughout the world, because it is extending year or by year as time goes on. The best reason for the system being adopted by other Nations who are free to frame their own constitutions, to my mind, the fact that it is the only system of government extending at present who is give every adult member of the nation a right to guide the Government of the country directly or indirectly" .<sup>27</sup> and his lecture he stressed on the panchayat system in Indian he point out the about the panchayat system that "... the whole country should be divided into small unit and modelling it upon our ancient usage in the past , there should be a village Panchyat consisting of 500 persons. The man who gives the best social service to the Panchayat is composed of 500 people. The man who gives the best social service to the Panchayat will be elected by those 500 persons and the next stage will be that out of five Panchayat there shall be one head panchayat who would be chosen for election purposes. in selecting our members in this way, we look at the matter from two points of view :a) From the point of view of the services the man has rendered to the nation before he was elected, and b)from this point of view he is a person possessed of outstanding qualities. If we have men of this kind of elected, then we think the nation can safety trust the Legislature that is ultimately elected, can being committed to majority rule, we shall submit to what the majority think is fit and good for the nation<sup>28</sup>

The second annual session of the international rice commission was held in Rangpur, Burma from 6 to 11 February 1950. He was a member of the standing advisory committee of the Ministry of agriculture. As a result, he is joint as the leader of the Indian delegation, Dr Ramiah, director, Central rice research institute, India, mixed with him as a consultant.<sup>29</sup>

Upendra Nath Barman Burman was subsidiary in the annexation of Cooch Behar state to West Bengal. Tina and Islampur this too city where connected with India. Was only person to sign the constitution on behalf of Bengal. In the wake of the Assam riots in 1960, a committee was form

## **Caste and Political life of Dalit Leader: Upendra Nath Barman in Contemporary Bengal 1898-1988**

---

in the parliament to look into the riots in various communities in Assam and to submit a report on the riots in Assam. The committee consists of 9 members of which was Upendra Nath Barman. He was the member of the constitution assembly from 1947 to 1950, a member of provincial parliament from 1952, he was the elected member of Lok Sabha at Jalpaiguri in 1952 1961. Coordinator of the public account committee in 1959 while a member of the lok sabha. During his trainer of chairman he inspected and examined the wide range of industrial establishments and function of the government policy. He was the elected member of the legislative Assembly of West Bengal on 26 March 1964 and was elected deputy chairman on 5 May 1965.

The statutes of many Gods and goddess as discovered in the ancient culture of North Bengal. So it is need to importance to preserve ancient culture. As a result, " Uttar Banga Sanskriti Parishad " was from Jalpaiguri. Upendra Nath Barman was working president as the first conference of Uttar Banga Sanskriti Parishad. And he said that the bhawaiya music of North Bengal has occupied a permanent place in both the folk culture of Bengal. If the Ballads are also collected and published, the invaluable Resource of literature will be preserve. The folk song, dance, tradition, etc. which are the Still pre violent among the tribes will soon be into oblivion if arrangement are not made to collect them. <sup>30</sup>

The Panchanan Memorial Samiti (pachanan smron samiti) was established in 1973 . Shriman Mohan Rai and Ajit Rai have been elected working president. Upendra Nath Barman was chief advisor . He was asked to all about the ideology and purpose of the Khatriya Samiti. Main purpose of the panchanan memorial Shahruxh Samiti was Preaching the heavenly panchanan Verma biography and ideology. The petition was too unveil the portrait of Thakur panchanan barma in the lobby of West Bengal legislative assembly. Panchanan barmas created last statue in town of Jalpaiguri. Upendra Nath Barman Burman was responsible for promoting panchanan barmas biography and ideology, for the reason, published a book "Thakur Panchananr Barmar Jibon Charitra" September 24 1981. Chief Minister Jyoti Basu unbelief the portrait of Tagore Panchanan Barma in the presence of member of legislative assembly and the public. Although Upendra Nath Barman was chief guest and he gave a short speech about the Panchanan Barma. <sup>31</sup>

### **Conclusion**

## **Caste and Political life of Dalit Leader: Upendra Nath Barman in Contemporary Bengal 1898-1988**

---

Upendra Nath Barman always tried to follow the philosophy of phenomenon Panchanan Barma for his whole life activities towards the society and for the country. He was involved in the kshatriya family as a social worker and became a most important member of Samiti, he also made a new identity of Kshatriyaist movement. So, without Upendra Nath Barman, Thakur Panchanan Barma of kshatriya movement incomplete. He tried to develop the people's condition of Rajbanshi and other communalities of North Bengal with the inspiration by Panchanan Barma. He wanted the development proper way in reason look various steps to strengthen of his community like improvement of peasant states in the socio-economic perspective, development of educational status among Rajbanshi's political right.

### **Notes and References**

---

<sup>1</sup> Baily, Susan, *The new Cambridge history of India iv – 3 : Caste, Society and politics in India from the eighteenth century to the modern age*, Cambridge: Cambridge university press, 1999, p.38.

<sup>2</sup> Bandyopadhyay, Sekhar., *Caste, Protest and Identity in Colonial India the Namasudras of Bengal, (1872-1947)*, New Delhi: Oxford University Press, 2011, p.2.

<sup>3</sup> Dutta, Papiya., *Caste, Society and Politics of North Bengal, (1869-1977)*, Unpublished Phd Thesis, Department of History, University Of North Bengal, 2011, p.115.

<sup>4</sup> Barman, Tushar., *Upendra Natha Barman : Rise of Leader from Regional to National Politics 1898-1988, Karatoya*, Vol. 8, Department of History, University of North Bengal, 2015, p.139

<sup>5</sup> Basu, Swaraj, *Dynamics of a Caste Movement: The Rajbansis of North Bengal, 1910-1947*, New Delhi: Monohar, 2003, p.82.

<sup>6</sup> Ghosh, Anando Gopal, Barman, Girindra, Nath and Das, Nilangshu Sekhar and Roy, Nirmal Chandra, *Britta-Bibaran (Kshatriya Samiti Adhiveshan-Bibaran)*, Khagendra Nath Das, Mathabhanga, Coochbehar, 2019, p.4.

## Caste and Political life of Dalit Leader: Upendra Nath Barman in Contemporary Bengal 1898-1988

---

<sup>7</sup> Basu, Swaraj, op.cit., p-63.

<sup>8</sup> Barman, Upendra Nath., Ghosh, Anandogopal(ed), *Uttor Banger Sekal o Amar Jibon Smriti (in Bengali)*, Malda: Sangbdan, 2015, p. 60.

<sup>9</sup> Barman, Juthika, *Jati-Rajni Theke Jitiya Rajniti (Bengali)*, Kolkata: Sopan Publication, 2021, p.71.

<sup>10</sup> Barman, Upendra Nath., Ghosh, Anandogopal(ed), op.cit, p. 61.

<sup>11</sup> Barman, Rupkumar, *Jati-Rajni, Jatpat o Dlit Pratarka, (Bengali)*, Kolkata: Alfabate Books, 2019, p.145.

<sup>12</sup> Ibid., p. 147.

<sup>13</sup> Ibid., p.106.

<sup>14</sup> Barman, Upendra Nath., Ghosh, Anandogopal(ed), op.cit, p-73.

<sup>15</sup> Bandyopadhyaya, Sekhar., *Caste, Politics, and The Raj : Bengal, 1872-1937*, Kolkata: K.P. Bagchi and Company, 1990, p.3.

<sup>16</sup> Ibid., p.3.

<sup>17</sup> Ibid., p.4.

<sup>18</sup> Ibid., p.7.

<sup>19</sup> Barman, Juthika, op.cit, p.76.

<sup>20</sup> Ibid., p.88.

<sup>21</sup> Basu, Swaraj, op.cit, p.116.

<sup>22</sup> Barman, Upendra Nath., Ghosh, Anandogopal(ed), op.cit, p.77.

<sup>23</sup> Barman, Juthika, op.cit, p.77.

<sup>24</sup> Ibid., p.79.

<sup>25</sup> Ibid., p.78.

## **Caste and Political life of Dalit Leader: Upendra Nath Barman in Contemporary Bengal 1898-1988**

---

<sup>26</sup> Barman,Upendra Nath., Ghosh, Anandogopal(ed), op.cit, p.86.

<sup>27</sup> Ibid., p.143.

<sup>28</sup> Ibid., p.145.

<sup>29</sup> Ibid.,p.157.

<sup>30</sup> Ibid.,p.204.

<sup>31</sup> Ibid.,p.208.